

" there was a universal consensus of opinion that there was nothing to do with a heretic but to burn him/' This was one of those wide and popular notions upon which mores grow, because the folkways are adjusted to it in all departments of life as a rule of welfare. The courts of Toulouse at first, not recognizing the forces against the Albigenses, tried to protect their subjects, but "to the public law of the period [Raymond II of Toulouse] was an outlaw, without even the right of self-defense against the first-comer, for his very self-defense was rated among his crimes. In the popular faith of the age he was an accursed thing, without hope, here or hereafter. The only way of readmission into human fellowship, the only hope of salvation, lay in reconciliation with the church through the removal of the awful ban which had formed half of his inheritance. To obtain this he had repeatedly offered to sacrifice his honor and his subjects, and the offer had been contemptuously spurned. . . . The battle of toleration against persecution had been fought and lost; nor, with such a warning as the fate of the two Raymonds, was there risk that other potentates would disregard the public opinion of Christendom by ill-advised mercy to the heretic/*¹

248. An annalist of Worms is quoted about Dorso.'s operations on the upper Rhine in 1231. Dorso burned many persons of the peasant class. The annalist adds, "The people, when they saw this, were favorable to the inquisitors and helped them ; and rightly, since those heretics deserved death. Confident in the approval of the masses, they went on to make arrests in towns and villages, as they pleased, and then they said to the judges, without further evidence, ' These are heretics. We withdraw

our hands from them/ The judges were thus
 compelled to
 burn many. That was not according to the sense of
 the Holy
 Scriptures, and the ecclesiastics everywhere were
 greatly troubled.
 Since, however, the people took sides with the
 unjust judges,
 their will was executed everywhere." "The pitiless
 and incom-
 petent judges later saw that they could not
 maintain their con-
 duct without the help of great men, whom they
 won by saying
 that they would burn rich people, whose goods
 the great men

¹ Lea, *Inquis.t* I, 207.